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EVANGELISM

DELIVERED

At Battel, in Suffex, in 1760.

L O N D O N :

Printed by S. CHANDLER, at Holborn-Bars ;

And may be had at the FF^r. Chapel, in *Fetter-Lane*.

M D C C L X I I I .

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MDCCLXIII.

P R A Y E R.

MY dear SAVIOUR crucified for Sinners, look down with an Eye of Compassion from the Cross on us poor Creatures, and draw so near us that we may enjoy thy real Presence; sprinkle our Hearts with thy Blood, and blot out all our Iniquities: Manifest the Power of thy Wounds in attracting us into a close Communion with Thee, and so endear thy whole Cross's Form to us that we may be enamour'd with Thee. Give us Grace to seek and find all our Happiness in Thee, that none may neglect so great Salvation as Thou hast purchas'd for us by all the Stripes and Bruises, Pains and Agonies, which Thou hast endur'd even to Death itself upon our Account. Take us into thy thro'-bor'd Hands, and keep us safe in thy Embraces continually. Teach us the Lesson of thy exquisite Torture and bitter Passion, that we may know Thee, the Power of thy Resurrection and the Fellowship of thy Sufferings, and be conformable to thy Death in all our Passage thro' this Life and to all Eternity.

Gather to Thee more in this Kingdom, to be thy Joy and the Reward of thy Sufferings. Be the Mouth of thy Witnesses; sprinkle their Testimony with thy Blood to the Conversion of Souls and the Edification of thy People. Pity all who read their so call'd Litanies in Books, and say their so called Prayers in prescrib'd Forms, and at their so called Sacraments repeat every Word in Books; and renew them to inward Life, that they may worship Thee acceptably. Preserve all awakened Souls in pray-

ing to Thee out of the Fulness of their Hearts, that they may continue in that familiar Way of addressing Thee till thy second Appearance.

Have Mercy on the Nations of the Earth; end all Wars and Destructions among them, and introduce thy Kingdom of Evangelic Peace in all Lands, that thy Will be done on Earth as it is in Heaven. Incline all Kings and Queens to be nursing Fathers and Mothers to thy Children in the World; especially bless those who patronize thy *Ecclesiola* in this and the other Quarters of the Globe. Lessen the Calamities among Mankind, and remind them that Thou art not slack concerning the Accomplishment of the Promise of thy Coming, but art willing that none should perish, but that all should come to Thee. Visit our Friends, forgive our Foes; be gracious to our Brethren in Thee, to whom and us do more than we can ask or think, dealing with us not according to the Narrowness of our Capacities or the Weakness of our Expressions, but according to the Multitude of thy Mercies and the Fulness of thy own thro'-pierc'd Heart for thy meritorious Life and Death's Sake. *Amen.*

S U N G.

1. GOD, our own God, upon us shed
Jesu's first and last Grace;
That dear Lamb too with ten Wounds red
Turn unto us his Face.
2. With him and in his Virtue we
Effect something at least,
His Blood-bought Church, He near us be
In Action and in Rest.

3. Dear King, turn unto us thy Face ;
Thy Spikenard yield its Scent :
Thy sacred Ointment cure apace
The Sick and Impotent.
4. We greet Thee now with Reverence
From both the Jesu's Doves,
Her who to Sight is gone from hence,
And her who tho' veil'd loves.
5. But for a Time and State we wait
After these Days are gone,
Which us with higher Joys shall fate ;
Were they ev'n now begun !
6. When CHRIST's Births and his Passion-song
On Earth are finished quite,
Then our High-Priest and his Church-throng
As Head and Heart unite
7. There, where in Soul and Body well
They are who were perplex'd ;
The Tears of our Immanuel
Are there the ceaseless Text.

I PET. i. 18, 19.

Forasmuch as ye know that ye were not redeemed with corruptible Things, as Silver and Gold from your vain Conversation received by Tradition from your Fathers ; but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot.

OUR Saviour's being entitl'd a Lamb has a peculiar Reference to his Sufferings, and is closely connected therewith ; He was a Lamb, because He was to be slain ; and since He has been slain, He has acquired this Name as a Reward of his Passion : And this is not a mere, empty, derivative Title which he receives from another ; but He is the original Author and Possessor thereof : He

earn'd it by his Suffering, He merited it by his Agony and Death. Since he has performed that glorious Enterprise of Man's Salvation, and has effected the Redemption of the World upon the Cross, the Efficacy of which Redemption also will last eternally, He inherits this Appellation as a Præmium of his Crucifixion. This Denomination is the indelible Signature of that ever memorable Transaction, and in this Character He is known and ador'd by all who believe in Him and savingly partake of the Benefits of that mighty Atchievement which he accomplished on the Tree, whereupon He by his Death made a meritorious Atonement for lost Mankind.

This is such a remarkable Appellation of our Saviour that He was characteriz'd therewith by the Prophet Isaiah some hundreds of Years before his Incarnation, thus it is written Ch. liii. ver 7. *He is brought as a Lamb to the Slaughter*; and that whole Chapter is a lively Description of his Birth, Life, Sufferings, Death, Resurrection and Intercession. So likewise after his Incarnation and some Years before his Crucifixion John the Baptist called him the *Lamb of God*, but it was with a previous Regard to his Slaughter and in a certain Prospect thereof, as the ensuing Words clearly evidence; for he immediately adds, *Which taketh away the Sin of the World*. John i. 29. In this Similitude John the Evangelist also beheld Him some Years after his Ascension, and has describ'd Him as *a Lamb slain*. Rev. v. 6. So that the Prophet and both Johns agree in thus decyphering Him, and harmonize in stiling Him a Lamb both before and after his Martyrdom; tho' indeed his Martyrdom, as it was the Conclusion of his public Actions and Sufferings, so also it was the Source of this distinguishing Characteristic.

And thus in the Words of the Text He is represented to us *as a Lamb without Blemish and without Spot*, who also *has redeemed us by his precious Blood*, which is of infinitely more Value than *Silver, Gold*.

or any *corruptible* Thing whatsoever; yea, the Worth of it is far above our Valuation and Conception, tho' the blest Effect thereof is known and enjoy'd by all who believe therein. Consonant hereunto I have these two following Particulars to speak of.

I. The Redemption.

II. The Price of it.

I. Redemption is twofold, both of Things and Persons; and it presupposes that the former are alienated from their primitive Proprietors, and it implies that the latter are in a State of Captivity: In both these Respects it suits our present Purpose, and therefore I now speak briefly of each of them.

Among Things that are redeemable the chief is a real Inheritance, concerning which our Lord in the preceding Oeconomy of the Israelites gave such particular Instructions, that when a Person sold his Estate he might yet by paying a certain Sum rated according to the Nearness of the Time of Sale to the Year of Jubile regain it, and be the Repossessor thereof; a memorable Instance whereof occur'd in Boaz *. And this Explication of the Term thus suits our present Purpose, inasmuch as we had by Sin forfeited not only our domestic Relation and Situation in Paradise, but also our Inheritances in the Heavens, which yet our Saviour has again recover'd and restor'd to us, so that he is in Fact the Redeemer of our *Inheritance*, and his and our heavenly Father hath begotten us again to a lively Hope by the Resurrection of Jesus Christ from the Dead to an *Inheritance incorruptible and undefiled and that fadeth not away, reserved in the Heavens for us* †.

Yet the intrinsic Patrimony is the principal Object in the Recovery whereof Redemption is eminently exerted and displayed, and this comprises in it all that divine Imagery and Resemblance to God wherein Man was originally created, insomuch that

* Lev. xxv. and xxvii. Ruth iv. † Eph. i. 14. 1 Pet. i. 3, 4.

when he first came out of his Maker's Hands he was a Pattern of his Creator, being pure and innocent, endu'd with Righteousness, Holiness and Truth, and possessing a Likeness to that God who form'd him; then all his Faculties were subject to the divine Direction and subservient to the divine Authority; his Understanding was clear, his Judgment sound, his Will conformable to the Will of his Lord, in Converse with whom all his Abilities both mental and corporal were engaged; so that his Body, Soul and Spirit was a lively Impress and Copy of the divine Original. This was the happy Condition of Man at his first Formation, and in this blest Origination he might have persevered; but he by his own wilful Apostacy marr'd, destroy'd and lost the whole; and the Loss was utterly irretrievable by his own Wisdom, Power and Virtue; so that his Restoration must for ever have remain'd an utter Impossibility and an absolute Impracticability, if our Redeemer had not took the Cause in Hand and repaired the Breach, which since He has done, He has now by his Redemption so compleatly retriev'd the Loss and so abundantly compensated the Damage, that He has again made us *Partakers of the divine Nature**, having re-instamp'd his divine Image upon us, and invested us with his own Righteousness, Holiness and Truth, and replac'd us in the divine Favour and Correspondence; and thus He has restor'd our spiritual Treasure to us in such a Manner that his Redemption abounds and superseeds the preceeding Ruin. Our Redeemer has fix'd our inward Revenue on a better Footing than it was before; He Himself is our Trustee, and our Income is not in our own Hands, but in his; it is not committed to us, but he is our Repository in whom it is laid up for us: We stand no longer on our own Bottom, but He is our Foundation: We depend no more on our own Choice, but on his; we stand

not by our Hold of Him, but by his Hold of us ; and for our Continuance in the uninterrupted and ceaseless Possession of this Grace we trust not in our Fidelity and the Constancy of our Love to Him, but in his Fidelity and the Constancy of his Love to us ; whence it comes to pass that the personal and real Estate of our Hearts is eternally secure to us.

The Deliverance of Persons is the other Thing about which Redemption is conversant, and whereby it is conspicuously externaliz'd ; and this denotes that they are previously in a State of Slavery, and that they hereby obtain their Release. This Particular as well as the foregoing was practis'd in the former Dispensation, and God Himself gave the following Injunction concerning the Execution thereof saying, *Sanctify to Me all the First-born which openeth the Womb among the Children of Israel—and all the First-born of Man amongst thy Children shalt thou redeem* *. In the Redemption of the First-born was included the Redemption of the whole Posterity of that Family, and so this figuratively pretypified our Redemption from spiritual Bondage, which is a perfect Grace (as all Evangelic Initials are) for which we are entirely indebted to our slaughter'd Redeemer ; and in this Case each one's Sensibility of his Entanglement and Want of Liberty will enhance the Value of this Redemption to him ; so that when you are convinc'd of your spiritual Embarrassment and Vassalage, and feel your natural Depravity and your innate Miserableness and Apostacy, and groan under it, and long to be rescu'd from it, you will then be glad of the comfortable News of Exemption therefrom, and pant and gasp after your Portion in that plenteous Redemption which Jesus has obtain'd for helpless Vassals and Captives.

The heaviest Slavery whereto Mankind is expos'd is the Drudgery of Sin, which since it has enter'd

* Exod. xiii. 2—13.

into the World predominates like a Tyrant over the whole human Species without Exception, not one being uninfected with its Contagion and unmolested by its Usurpation; this has made such terrible Havock that it has vitiated all the Parts and Faculties of the human Composition, and quite marr'd and spoil'd the mundane System, so that now each one who is born into the World is not only dead and buried under the Mass of original Corruption, and quite smother'd with the Guilt, Filth, and Misery of Birth-Sin, but every one has too by his own actual Delinquency and Transgression increas'd the Load, and embroil'd himself in yet greater Slavery. Thus the whole World is enslav'd both by primæval and also by actual Disobedience, and all the Nations thereof are the Causes of their own miserable Bondage; hence it comes to pass that most of the Distresses and Calamities that are abroad in the World are of Man's own making, since they chiefly spring from Men's own Lusts and Passions whereby they pester both themselves and their Neighbours. So likewise one Nation is particularly enslaved to one Vice, and another to another; thus besides the general Depravity one Nation is a Drudge to Profuseness, another to Avarice, another to Levity, another to Pride, and another to Cruelty; so it is also with Individuals, every one besides the universal Servitude is also enslaved by some particular Evil, and all who serve Sin are Slaves; and how specious Pretensions soever they make to Liberty externally, they are yet inwardly depress'd, burden'd and conquer'd by Sin, which also so frequently prevails over them even externally, that they can only be rid of the Necessity of committing it by coming to our Redeemer and taking Refuge in that compleat Satisfaction which He has once made upon the Cross and pleading that Liberty which he has purchas'd by the propitiatory Sacrifice of his Death. Thus saith Paul, *We have Redemption through his Blood, the Forgiveness of Sins according to the Riches*

of his Grace*. This is so entire a Matter that all who trust in the Redemption of Jesus are totally free from the Vassalage of Sin; they are acquitted from the Guilt, delivered from the Tyranny and exempted from the Chastisement thereof; and may and ought to exert this Exemption by cleaving to the Redeemer and serving Him. This is the Privilege of the Children of God, and one main Branch of that glorious Redemption which his Son Jesus Christ has procur'd for us.

Our Redeemer has also freed us from the Slavery of Satan, whose Imps are so numerous that a Legion at once possess'd two Men†, and who has seiz'd such a vast Empire here below that our Lord himself has nam'd him *the Prince of this World*‡. But we are not ignorant of his Devices, for when he casts his Bait into the Heart, and it is swallow'd, then he enters||, but when a Heart is so near our Saviour as not to take in the Hook, the Attempt comes to nothing: yet when the Enemy is enter'd, tho' the Case is dreadful, yet not immedicable; for when such an unhappy Patient cleaves to our Saviour, and prays to be exorcis'd, as soon as Jesus draws near the Heart, the Enemy of Souls is vanquish'd and put to Flight, insomuch that he is banish'd to above a hundred Miles Distance at our Lord's first Approach and Act of Grace to such a Prisoner. Yet as the Fiend is always busy and repeats his Attacks perpetually, going about as a roaring Lion seeking whom he may devour, our Saviour has therefore taught his Children who are already quit from the Tyrant's Yoke and transplanted into his own Kingdom to pray as constantly, *lead us not into Temptation, but deliver us from the Wicked*, i. e. from the Devil, as they do for their *daily Bread*§. And in Fact as we were at the first Instant of our Transition from the Kingdom of Darknes beholden to

* Eph. i. 7. † Matt. viii. 28. Mark v. 10. ‡ Joh. xiv. 30.
 || Joh. xiii. 2, 27. § Matt. vi. 11. 13.

our Saviour's redeeming Power, so our future preservation and whole Safety depends on his continu'd Care and Love to us; we should therefore remain under the Shadow of his Cross, creep into his Wounds and dwell in his through-bor'd Side as our Home and Fortrefs. To this Purpose also our Saviour's bleeding Heart is yet open as a sure Resource and Receptacle to all such Refugees who being weary of Satan's Insolence and tir'd with doing his Drudgery resort thither, *that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will,* 2 Tim. ii. 26.

In Pursuance hereof our Rescuer has also redeem'd us from Death. That which is frequently nam'd Death, and consists in a Dissolution of the Soul and Spirit from the Body when the former go to the Saviour, who also brings the latter to him in his own Time, is so far from having any Thing terrible in it that it is a Blessing, as Jesus Himself has declar'd saying, *blessed are the dead which die in the Lord* *. But it is eternal Condemnation which he has retriev'd us from according to his Word, *he that heareth my Word and believeth on him that sent Me hath everlasting Life, and shall not come into Condemnation; but is passed from Death to Life* †. It is the second Death which includes all Misery in it; and from this our Redeemer has excepted us saying, *he that overcometh shall not be hurt of the second Death* ‡. When our great Lord God comes again in the Clouds of Heaven as the Almighty Judge of all, He will then pass Sentence upon all who neglect his free Redemption; and He has declar'd He will then exclude some, eject others, incarcerate others, dichotomize others and eternally burn others ||; all which He has mention'd by Way of Precaution, that Men being preadmonish'd of the Danger of future Punishment may return to him and

* Rev. xiv. 13. † Joh. v. 24. ‡ Rev. ii. 11. || Matt. xxii, 13. xxiv. 51. xxv. 10, 30, 4

escape the dreadful Execution. This is the Interval of Mercy, wherein you are to come to our Redeemer and secure your Interest in his Favour; this is the Day of Acquittance, this the Hour of Release; refuse not therefore this gracious Opportunity, but embrace this acceptable Season of resorting to Jesus as your Freer and Discharger: look upon Him as your Friend evidenc'd so to be by that memorable Occasion of his laying down his Life for you, apply to Him for Pardon, Peace and Salvation; embrace Him as your Lover, and depend on that full, perfect and sufficient Redemption which He has accomplish'd on Mount Calvary, and get your everlasting Reprieve in his Wounds and Death.

II. The Price of this Redemption; and this was *not corruptible Things as Silver and Gold, but the precious Blood of Christ*. When any deem that they must continue in Sin, and imagine that their Case is irremediable, and that there is no Help for them, and thereupon give the Reins to their deprav'd Inclinations and follow their sensual and mental Propensities, and so remain Slaves of Wickedness and Vice, it comes from hence, that they do not know our Releaser, and have not experienc'd the Power of his Blood upon their Hearts; they have neither tasted the Merit and Efficacy of his Crucifixion, the Expiation of Guilt and Transgression, nor are yet cloath'd with his Righteousness the Wedding Garment wherein we can be at *the Marriage Supper of the Lamb* *. No sooner are those, who are sick of Sin and groan for a healing Medicine, made sensible that their Creator took Flesh, and endur'd unutterable Smart and Torment even to Death itself thro' the Effusion of all the Blood out of his sacred Body, and receive this Testimony in their Hearts, than they immediatly emerge from all those Loads of Iniquity, Darknes and Confusion wherewith

* Rev. xix. 9.

they had been before oppress'd and overwhelm'd, and the Nerves of that Despair which had heretofore been the Occasion of their going on in Sin being hereby prescinded, they emigrate from a State of Servility and Thralldom; and how stain'd, spotted and polluted soever they have been, yet by *washing their Robes and making them white in the Blood of the Lamb**, they forthwith recover their spiritual Health and Freedom.

This is the Plan of Redemption; the Blood of Christ is that Bath wherein whosoever dips is thereby cleans'd from all Unrighteousness and Disobedience; the Streams that flow'd from his holy Wounds are those Life-giving Fountains whereof whosoever drinks lives for ever: All our Happiness is in the Lamb's Blood, and if any one can't be happy therein, it is in vain for him to seek elsewhere and to make any other Experiment; since there is nothing better to be thought of and sought for: But the Truth in fact is, that all who come to the Blood of Jesus find Redemption from Sin and Exemption from Penalty therein, and when their Hearts are so steep'd therein as to live and dwell therein as their Element, an Epocha of new Life thenceforth commences, wherein the Redeemer Himself communicates to them all those Blessings that are conducive to their present and future Felicity, and consistent with that Period of Grace wherein they are.

The Reconciler's Blood is indeed of such inestimable Value that it is incomparable, and exceeds in Estimation not only the Blood of Bulls and Goats and all Sorts of Birds and Beasts, but if all human Creatures had been slain, the Shedding of their Blood would have been nothing in Comparison thereof; and if all Angels and celestial Beings had assum'd Bodies and pour'd out their Blood to Death, the Oblation would not have been worth mentioning, nor could it have effected any Thing towards

our Salvation; but the Blood of the Lamb is the only adequate, yea superabundant Price for the Redemption of captivated Mankind; and this is of such Energy that it has demolish'd Sin, destroy'd the Spring of Death, defeated him who had the Power thereof and as totally vanquished all our spiritual enemies as the Egyptians were drown'd in the Red-Sea; so that by the Blood of our Ransomer we are deliver'd from the Bondage of Corruption into the glorious Liberty of the Children of God, being hereby transpos'd from a State of Exile and Perdition and instated free Subjects in our Saviour's everlasting Kingdom.

Altho' our Deliverer has so done his Works that they ought to be had in Remembrance, and has condescended to such a Birth, and has undergone such Pains and such a Death as should not be forgotten, and when we praise Him for what He did and underwent, and join with those He has rescu'd in that Doxology saying, *To Him who loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests to God and his Father, to Him be Glory and Dominion for ever and ever, Amen* *, it is giving Him less than He deserves, and we should accept it as a Grace when He permits us to to thank Him for his Nativity, Love and Bloodshedding in a Way so far below his Worth, so much inferior to the Dignity of his Person and the Importance of his Transactions; yet this is a Paraphesy which He even in this Life allows his Children, whom He has also promis'd that they in the next Life shall see *his Forehead* †, and his Name on *the Hind-parts of their Heads* ‡; so that tho' they reflect not on the Impression made on them, (which yet their Followers see) but keep looking Him directly in the Face, where they always find new Lessons of Admiration, Adoration and Gratitude to learn, they have enough in his Person and Perform-

* Rev. i. 5, 6.
Rev. xxii. 4.

† Τὸ Πρόσωπον αὐτοῦ. ‡ ἐν τῇ ὀπίσθῳ τῶν κεφαλῶν αὐτῶν.

ances to occupy them thro' all the Ages of Eternity.
 For this Purpose the Oeconomy of the Lamb on
 Earth is a Seminary to that which is above, whither
 He in his Season transplants those who are ripe,
 when they have done his Will, and He has gain'd
 his Aim with them; wherefore we are to tarry
 his Leisure, not doubting that He will in his Time
 lift us to Himself. Meanwhile we sing,

The Lamb with all his Grief and Smart
 Abide the Pleasure of my Heart,
 While I on Earth remain;
 And when to endless Life I soar,
 There where the Spear his Side did bore,
 My everlasting Rest I gain.

F I N I S

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